

South Africa

Natives of South Africa.

A REVIEW AND A FORECAST.

PAPER READ BY . .

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Natives of South Africa

A Review and a Forecast

(BY REV. H. KUSCHKE, BERLIN MISSION
SOCIETY)

Not many centuries ago, almost the whole of South Africa was inhabited by a race which is now almost extinct, and which was, and is, entirely distinct from the Bantu race, which at present not only inhabits the greatest part of our sub-continent, but extends even to the regions beyond the Congo.

The real aborigines of South Africa were the Khoi-Khoi, a very proud people according to their name, which means: "None are men but we." To most of us they are better known by the name of Bushmen. The Hottentot and Koranna tribes belong to the same race. For convenience sake, we leave the distinctions between these three types alone, and speak of them as being one nation, generally known under the name of Bushmen.

They once dwelt all over South Africa, from the Zambesi down to the Cape of Good Hope. Proof of this we have in the names of rivers, spruits, and localities in Natal, Transvaal, etc., such as Bushman's River, Bushman's Spruit, Bushman's Kop, and so on. This is further proved

by the many Bushman drawings or paintings which are to be found all over South Africa, and of which I have seen excellent specimens inscribed on the rocks in Seco-coeni's country, as well as in Griqualand West, on the border of the Kalahari. Further proof of their existence in the Transvaal I had 30 years ago, when I visited Bushmen's kraals on the High Veld between Middelburg and Ermelo, where they were living in real Bushman fashion, and talking or "clicking" away in a language which highly amused me, but which sounded anything but human.

Remnants of this once far-spread race are to-day to be found in Namaqualand, in the Kalahari, and in Griqualand West. Some of them are said to live about the Limpopo, but it is difficult to detect them, as they are said to live hidden in the holes of the porcupine or on trees during daytime, so as to escape detection. They are known to natives under the name of "Vaalpensen," but the Vaalpensen I have seen do not answer the foregoing description. Some explorers think that the aboriginal Bushmen are the descendants of the troglodites, which are mentioned by the ancient historian Herodotus. Linguistic search seems to prove that their language is closely related to the old Egyptian.

A REMARKABLE PEOPLE.

These Bushmen must have been existent in great numbers, because of the remarkable and lasting influence they have exercised over their neighbours, who belonged to the Bantu race, and who still bear the characteristic mark of that influence in their language. As at least 95 per cent. of all the Bantu languages and dialects have no "clicks," and as only those Bantu tribes which lived nearest the "clicking" Bushman in the south have "clicks" in their language (at the utmost four, but generally only three, whereas the Bushman has six), it is pretty certain that those Bantu tribes which have "clicks"—namely, the Xosa and Zulu, possibly—but

not probably—also the Sotho of Moshesh—must have learned these strange sounds from the Bushmen, maybe unwittingly, as a kind of slang, or in play, just as, for instance, our children in South Africa learn three or four European and native languages almost unknowingly and in play, where they have the opportunity.

When the slave-hunting expeditions, as well as the advance and propagation of Mohammedanism with fire and sword in Central Africa, became such disturbing, threatening, and ruinous factors towards the natives in those regions, these latter, pressed by their enemies, began to move south, the only way open for them. They came like the wild waters of a storm-beaten ocean. Wave after wave swept the weaker Bushmen tribes aside and away. In this way the emigration of the Bantu from the interior to South Africa went on, until at last they had conquered almost the whole sub-continent, about 150 or at utmost 200 years ago.

The native and coloured population of South Africa between the Zambesi and the Cape of Good Hope consists at present, according to the latest census, of 9,163,021 souls. More than five million of these (5,183,021) belong to British South Africa; over $3\frac{1}{2}$ million (3,630,000) are under the Portuguese, and about one-third of a million (350,000) under the German Government.

As the white population of South Africa amounts to 1,142,563 souls, we have in all nine natives to one white man. When looking at these figures for a moment it would appear to be an easy matter to Christianise the nine million natives, as it would mean that every white man had to win nine natives for Christ, and then the Christianisation of South Africa would be an accomplished fact. But from experience we know that statistics are one thing and the evangelisation of the natives quite another.

In order to be reasonable, we must not lose sight of the real circumstances which obtain in South Africa, and which present

many obstacles and considerable difficulties to effective and successful mission work among the natives.

One difficulty lies in the vastness of this sub-continent, with no rails, no roads, no bridges, and no water. Travelling in the old days in this country was not only difficult and often dangerous, but also most expensive. Another difficulty lay in the fact that the country was so extraordinarily thinly populated. Considering the vast territory of South Africa, it seems incredible that the total number of native inhabitants should not be more than the total number of inhabitants of three European cities—namely, London, Paris and Berlin together; and yet it is a fact.

LANGUAGE DIFFICULTIES.

Then there are the language difficulties. We must not forget that just as the white population of Europe consists of many different nations, so does the black population of South Africa consist of many different nations, with different languages and customs, which have to be treated according to their individual national peculiarities—a fact which undoubtedly is left out of account a hundred times by those who outline in the daily papers all kinds of native policies for the whole of South Africa. Besides the Hottentot and coloured people, we have the Xosa, Zulu, Basuto, Bechuana, Batonga, Bawenda, Banyai, Matabele, Barotse, Ovambo, Herero and others, different nations, each of which and every one must be studied separately, and then be treated accordingly, just as, for instance, the Irish are treated differently from the Scotch or English.

When the white colonists from Europe came to South Africa, they found the natives living in a state of heathen barbarism, ruled by despotic kings or chiefs. What the queen is to the beehive, that was and is the native paramount chief to his people. He is the real and only centre around which the whole nation spins, con-

tinually and for ever; he is everything to his people—their king, their prophet, their high priest; yea, more than this, their god. The whole life of the nation in all its different aspects—the political life, the religious life, the domestic life, the economic life, the social life, the intellectual life—all is centred in and absolutely dependent on the king. What the head and the heart are to the living human body, that is the paramount chief to his nation. Take the head or the heart away, and the body is lifeless. Take away the heathen chief, and the dissolution of the body of the nation is sure to follow.

“L’etat c’est moi”—I am the State—said Louis XIV. of France, and says every native king in South Africa. The will of the chief is law in every case. His subjects have no political rights whatever, nor have they private or personal rights worthy of the name. The gardens or land of a man are the common property of his tribe, but belong to the king, who at any moment may take them away from the man. The cattle of a man belong to him only as long as the king allows it. The wife or wives and daughters of any man will in no case refuse or be refused whenever the chief wants them. The natives believe their king’s words like a true Christian believes the Gospel of Christ. They firmly believe that their chief has supernatural powers, which enable him to make rain, to turn away locusts, to keep off the birds from the garden, to foresee and to foretell the future, to find out any secret or cause of illness, visitation, or death. The native king is the Chief Justice, who pronounces judgment not according to law, but according to his pleasure, and passes the most severe penalties and sentences of death whenever he thinks that this will be profitable to him.

RESULTS OF SERFDOM.

Now, the effects upon the native mind and upon the whole nation of this century-long thralldom of body and soul and of this everlasting dependence of the subjects upon

the chief were inevitable. One of the first results was the extinction of every feeling or sense of responsibility in the native, whether in regard to material things or moral matters. Another result of this serfdom is only too apparent in the entire absence of any administrative faculty in the native. And a third result is pitifully evident in the helplessness and inability of the native to control even his own little household and family.

As a further result, a clannishness has been created between the members of every individual tribe, which seems to make it impossible for them ever to become assimilated or amalgamated with another tribe. Bakhatla and Bafiedi, for instance, may be Christians, and may go to the same church and sit next each other for years, and yet perhaps will never shake hands with each other or have a friendly chat together. Without knowing it, and without acknowledging it, they are afraid of each other, and this because of their being suspicious one of another. This fear and this suspicion are inherited, and are part of the effects of that continual tyranny to which from time immemorial every tribe has been subjected, either by its own chief or by his or his tribe's enemies, or by both.

This state of mind in our natives must constantly be taken into account by legislators, missionaries and colonists who are desirous of elevating the native from barbarism and bondage and are anxious to participate in solving one of the most important problems in South Africa to-day. Any policy overlooking or leaving out of account the above-mentioned inherited essentials and peculiarities of the native mind will be a failure—perhaps a disastrous failure—bringing woe and ruin over both black and white alike.

GEORGE SCHMIDT.

I refrain from giving any particular picture or details and stories of what Bantu heathenism was in the past and what fruits it has brought forth, for the works of it are manifest, which, amongst

others, are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. St. Paul says: "They who do such things shall not inherit the kingdom of God." In other words, the Bantu race of the past, because it did these things, was on that terrible downward path which ends in everlasting ruin and perdition.

It is no wonder that the future of this race and any efforts at its salvation seemed utterly hopeless in the eyes of many a white colonist, who had constant opportunity of witnessing the daily and nightly life of the natives. Efforts were repeatedly made by some or the early settlers to induce the native to accept a better way of living. Well meant and praiseworthy as these efforts were, they had no very lasting effect, or failed often altogether, simply because the devilish powers of heathen darkness were and are always stronger than any purely human power of civilisation.

But what is impossible with men is not impossible with God. Missionaries were sent from over the sea and brought God's message of salvation to the heathen of South Africa, and the same gospel which once had conquered the Greek and his wisdom and the powerful Roman, and which had won the Anglo-Saxons and the Teutons for Christ, proved the power of God unto salvation for the natives of South Africa.

Small, like a grain of mustard-seed, was the beginning of God's kingdom amongst the heathen of this country. George Schmidt, a German of the Moravian Church, was the first missionary, who in 1737 put the first seed of God into South African heathen ground at Baviaanskloof, which is now Genadendal, in Cape Colony. But this seed has since become a tree—yes, a mighty tree—the branches of which extend to-day from the shores of the Atlantic Ocean in the west to the Indian Ocean in the east, and from the Cape of Good Hope in the south to the great lakes far north beyond the Zambesi.

Thirty-one mission societies are working in South Africa; 732 ordained European missionaries and 202 ordained native missionaries are engaged in the work, and the result is that nearly 300,000 natives and coloured people are church members at the present day.

The Kingdom of Heaven was and is still like unto leaven, which the Church of Christ has brought to the heathen nations of Africa, and which has been leavening the whole Bantu race, so that to-day everybody sees the effects of the leaven in the rising and development of the natives in South Africa.

Besides the missionary, there are, and have been, two other very important factors which have co-operated in this matter—if not always intentionally, yet always providentially. One factor is the colonist, with his more and more extending civilising power; the other, the military power, which had to be exercised from time to time in all our South African Colonies. Both these factors had always some elements accompanying them which were more or less of an offensive character towards the young Christianity; but, apart from these, they nevertheless helped, by God's providence, to pave the way for the kingdom of God. To-day the natives of the whole of South Africa are in a state of intellectual fermentation, caused by those three factors—the Bible, the plough, the sword; or, in other words, by the Christianising forces of the missionary, the civilising forces of the colonist, and the governing forces of the powers that be.

But this fermentation, as every other fermentation, is naturally a passing process, and therefore denotes only a state of transition in a process, the end of which is still a long way off, and the final result of which is yet, and will be, unknown for at least a century or two. Will the result be wine or vinegar? Perhaps neither, for there may take place, for some reason or other, such an over-fermentation that the casks or vessels explode, and the contents get wasted. Therefore I

say, "Caveant consules!" and by "consules" I mean all three factors who have co-operated in creating this fermentation, namely, the missionary, the colonist, and the Government.

THE UNADULTERATED GOSPEL.

Let the missionary bring the Gospel, the whole Gospel, the unadulterated Gospel. Do let us follow the example of St. Paul, the greatest missionary who ever lived, and who conquered the mightiest nations of the earth with the sword of the spirit, the Word of God. Do let us follow his example and preach the pure Gospel, and not a Gospel mixed with a continual preaching about tobacco, or beer, or meat, lest we should mislead the poor sinners and make them think that these things are the only or the real obstacles on the way to salvation. Do let us preach the Gospel as St. Paul did, unadulterated with politics. Did St. Paul ever teach and tell the slaves—the white slaves—in his days that they must protest or send petitions or hold mass meetings in order to get the liberty of the free Roman? He never did it, but he did the reverse; he told and taught them to remain where and what they were. Was he, then, a friend of slavery? How could he be? Whoever suspected him of being such? Not even the slaves themselves, whom he exhorted to be as faithful to their masters as to Christ. St. Paul not only knew that it was criminal in Christ's eyes to instigate servants to disobedience and to tell them that they must feel dissatisfied unless they were allowed to wear the toga of a free Roman, and had such and such rights and privileges, but he also knew that the continual obedience and the lasting faithfulness of these Christian servants or slaves would be the very means by which the power of Christ would become so manifest and victorious that ultimately all bonds and fetters of slavery would be completely broken. And we missionaries ought to know this, too, because history has proved it. Therefore let us for ever leave out politics of any kind from our preaching. Do let us preach the Gospel of Christ, and

not the Gospel of this Church or that Church. He who preaches that his Church alone is the true Church is propagating Popery and Hierarchy, and is still far from the broadmindedness of St. Paul. On the other hand, he who teaches and preaches that all the partitions and demarcations between the different church-households, otherwise called denominations, must be broken down and removed, is propagating Ethiopianism, and he is nothing less than a Socialist or an Anarchist in God's kingdom, and not less dangerous in his sphere than a Socialistic or Anarchistic leader in political spheres. Anything which is foreign to the gospel truth, let it be foreign to us, and let it be kept away from our preaching. Because it is these foreign and heterogeneous things which bring about, when mixed with the gospel, that over-fermentation which becomes often so very dangerous among the nations. As spiritual leaders of the native races of South Africa, we have enormous possibilities, but also enormous responsibilities—not only before God, but also before our fellow-men and well before both white and black alike.

A NEW CIVILISATION.

According to an unchangeable natural law, both the leaven and the seed can only develop their powers under certain surrounding external conditions. The leaven wants a certain amount of moisture in order to become dissolved and properly mixed with the meal, and the seed wants a certain amount of moisture in order to bring forth the germ. And again, both the leaven and the seed want at the same time a certain amount of warmth or heat in order to become effective. Too much moisture or too little will have an undesirable and injurious effect, and too much heat or too little will do just as much harm.

Now, I may be allowed to compare our European civilisation with the moisture which is absolutely necessary for the leaven or the seed if they are to do their work. And again, I may be permitted to compare the governing forces of the powers

that be with the heat or warmth which is also an absolute necessity for any baker's or gardener's success.

We all know that with the opening of the goldfields some 20 years ago, the flood-gates of a new kind of civilisation were opened for this country. This civilisation did not come like the early morning dew, nor like the quickening spring showers, but it came like a deluge. I say advisedly a new kind of civilisation, for though the majority of the white people in this country some 20 years ago knew nothing of railways and landaus and the ever-changing fashion of Parisian bonnets, or about evening-dresses and many other nice and useful things; yet we had in those days a civilisation which in some respects stands out very favourably compared with the new article which we have got since. In those days you did not meet at the corners of the streets vile women inviting innocent young men to their dens of vice; you did not then hear of despairing men and women who committed suicide; you did not fear that any harm might be done by any native to your wife and daughters when they were alone on the isolated farm or station, or when they were travelling in an ox-wagon for many days, or perhaps weeks.

These are some features of our old-fashioned, much-decried South African civilisation which we had here 30 years ago. And to-day? Yes, even to-day a missionary or a farmer may without any fear and with the greatest confidence possible leave his wife and family at his home in the midst of, say, Secocoeni's tribe or the tribes in Zoutpansberg, and nobody will touch them or do any harm to them there; but anywhere else, in towns or villages, and in many parts of the country there are to-day dangers and disadvantages for men, and still more for women, which were unknown in the old days. In fact, our families are much safer there in the midst of the heathen than in Johannesburg, which is said to be the heart of the new South African civilisation.

When this new civilisation set in, and new people came, and never before known

new things called booms came, many places and homes and people, and more especially the natives, were simply swamped, and very often swept away by the wild torrents of modern European life, which flooded in and rushed past, breaking down fences, barriers, and partitions, causing bewilderment and confusion to the childlike native, and carrying with it not only an over-abundance of water, but also washing away many a promising garden, uprooting many thousands of young trees in God's vineyard, drowning countless struggling men and dashing away perishing souls.

But let us be fair and just and true. Not the true and genuine civilisation has done us harm, but the weakness and vices of thousands of white men and women, who call themselves civilised, and who are able to do any and every abominable thing under the cloak of civilisation. It is this wrong and highly poisoned and poisonous civilisation which has awakened to such an alarming extent the worst and more beastly elements in numbers of natives, and has contributed greatly to the present fermentation in the native mind. An antidote and a remedy must be found, or the young wine will burst all bounds. Let the powers that be see to it!

GOVERNMENTS AND THE NATIVE:

Just as a proper degree of warmth or heat is needed for the dough to rise and for the plants to grow, so is a proper degree of governing power necessary for the sound development of any nation, and of young native races in particular. Now, those of us who have been working here in God's vineyard for 30 and more years will agree with me that at different times the different Governments of the different South African Colonies have been either cold or indifferent in their dealings with the native, or they have made it pretty hot for him. For many years almost no government was exercised over him in various parts of the country, and then, all of a sudden, some punitive expedition was sent, which burnt his home, took his cattle, and made him helpless, but not

better. Officially, of course, always some reasons were given, which were intended to prove the necessity of such military action, one reason usually given being secret or open rebellion against the white man. But the causes of rebellion, or supposed rebellion, were often to be found in the stupid or unjust handling of the native affairs, or in the over-production and application of endless new and intricate laws and by-laws, frequently of a highly irritating nature to the native, and leaving out of account altogether the fact that the native mind is of a most conservative kind and in its present little-developed state unable to understand a continual change of laws and rules, to which he is subjected. Then again he was in many instances not only treated harshly, but unjustly, by officials, and still more by non-officials. All this has added greatly to the fermentation of which at present so much is said, and which is undoubtedly going on all over South Africa. Let our rulers be careful! They are in a great measure responsible for the over-heating of the native mind. Some wish to put him on the same level as that of the white man—at least in their election speeches they say so—some look upon him as an animal. Some will have special laws for him; some say, "No! That would be class legislation." Some say, "We can do without the native"; some say, "We can never do without him." Some want to educate him up to the highest degree; some only want to see him work, work, work, weekdays and Sundays, without proper wages. Some praise him; some curse him. And the poor native sees and hears and knows all this whirligig about him in the mind of the white man, with the result that all these divergent and contradictory opinions about him become just as many revelations and inspirations to him, and act upon his mind like the fire under the boiler of an engine. What will be the outcome of all this at the end. A serious question for everyone who has the welfare of South Africa at heart!

Let us try to give a forecast of the future in a few concluding sentences. We will forget for some moments the present state of things, and look two or three generations ahead. What shall we find, say, at the year 2000 A.D.? Well, in the first place, we shall find a united South Africa, with a white man at the helm of the State ship, guiding and governing the then united white races of this country. But before proceeding any further, let us say what we shall not see then.

1. We shall neither see the black man having a white wife, nor shall we have the spectacle of seeing a black lady leisurely seated in an arm-chair under the verandah of her residence, with a white servant as her attendant.

2. We shall not find in this country a people which is neither white nor black, or of some uncertain and undefined colour.

3. We shall not find then a blended race, because commonsense will never allow inter-marriage between white and black, simply because no man with sound senses will ever entertain the idea of making inferior his own race. Inter-marriage between black and white will not only be unlawful, but criminal and punishable, and any white man degrading and disgracing himself through living with a black woman will forfeit his franchise for lifetime.

4. We shall neither find white children attending the same school as black children, nor shall we find black professors lecturing to white students at the colleges and universities of this country.

5. We shall not find the white congregation going to the same church or place of worship as the black congregation, if for no other reason than simply because of this being impossible on account of the injurious effects of an overcharged atmosphere which would be created by such a joint gathering, and which would fall heavily on the nerves of the weaker sex, etc. And then, as the coloured or so-called Cape people as a whole will not and would not in any circumstances attend the same church

as the native, with who of the two would or should the white man have to go to church? If the coloured people were to join the white man's Church, the natives would have to find their own. Or, on the other hand, if the native were to be received into the white man's Church, the coloured man would have to find his own.

6. We shall not find at social meetings white and coloured and native people mixed together—not even at Y.M.C.A. gatherings, despite the remarks of one of the most enthusiastic international secretaries of the Y.M.C.A. movement, Mr. Smith, at a public meeting held in the "Tin Temple."

7. We shall not find many other things which some perhaps would like to find, and which others are afraid might happen. But, in order to avoid the imminent danger of being misunderstood and my words being misinterpreted, I leave now these things that will not be, and call attention to some things that ought to be and will be.

1. We shall find the white race and the black race peacefully side by side, both as parts and members of one great nation, but separated and segregated, the one distinct from the other, just as one limb of the human body is distinct from the other. In other words, there will be a proper distance between the two—not only a social or mental or scientific distance, but also a local one, and much more distinct than to-day.

2. We shall find the natives in their own native towns, not in kraals, still less in those most objectionable town or mining locations as at the Rand at present, which are becoming a great danger and a cancer more and more, morally as well as physically.

3. We shall find in these coming native towns of the future properly-built brick houses, workshops, stores like those we find here to-day next door in Pritchard-street; we shall find schools, and churches, and libraries, and decent town halls and

other public buildings erected by means of the native's skill and will and money and men.

4. We shall find only natives in all the buildings and offices and positions and professions of these towns. The natives there will be owners of landed property; they will carry on every possible trade and industry only and entirely by themselves. They will have their own native teachers, their own native ministers, their own native magistrates, their own native police, their own up-to-date native municipalities, native town councillors, native mayor, native deputy-mayor, native treasurer and town clerk, and so on.

5. We shall find outside these towns a native farming population—not as squatters, not dependent on the grace of a native chief, but as owners of the ground.

6. We shall find the railway touching all the native centres and connecting them with the towns and territories of the white people; in fact, we shall find a native civilisation on modern lines, similar to our own, and yet in many ways different from it, on account of the fact that the native mind, when fully developed, will bring into life and form some peculiar arts, inventions, and features which will at once be recognised as being essentially of native origin. But how is all this to be brought about? The answer is: Simply by beginning now. But let us begin at the bottom; let us first make the foundation, not the top.

Let there be primary schools for the natives, where they are taught their own native language properly, and the language of the white man as well, and where the Bible is the real, and the fear of the Lord the essential, foundation of everything taught and learned.

Let there be some colleges or training institutions where teachers and ministers are to be educated, not entirely after European fashion, but according to the requirements and abilities of the native.

Let there be industrial schools, not in order to make the black man compete with

the white, but in order to teach him to build up native towns, such as have been sketched above.

But where are these towns to be built? Perhaps next door to our towns for white people? Not at all; but far away from them. In order to obtain this, let there be native territories set apart entirely for the natives, where they may buy from the Government, and from the Government only, and not from any private people or speculators, a decent erf or piece of ground for a reasonable price and under fair conditions, with the view of building up native towns, elevating the native population, and thereby assisting in the work of solving the great native problem.

Do not let any white man live within these native towns and native territories, and let no white trader be allowed within a certain distance of them. Let there be neutral tracts of land dividing and separating the native towns and territories from those of the white people, these dividing strips serving perhaps as railroad ground or as commonage.

No native town population should be allowed to consist of different tribes with different languages, nor should the number of inhabitants in such a town exceed 10,000.

Except a white town president, there should not be one single white official in such town, and this white town president should only have his office there, but not his residence. He ought to be both the representative of the Government in the town and the representative of the natives in Parliament. He should have no judicial, but only administrative and advisory power. All other officials and councillors for the town and people should be natives, elected by the natives. In this way the thorny franchise question might be satisfactorily settled as far as the natives are concerned.

In fact, all the serious problems of native education, native ownership of land, native franchise, native administration, and so on, which at present begin to exercise the minds of many statesmen, in my humble opinion

could and would be solved in the way I suggest. It is a gigantic task, and will require much time and wisdom and steadfastness. Where there is a will there is a way. There is room in South Africa for all the black and white inhabitants, and for many millions more, and there can be and shall be peace and prosperity for all white, coloured, and native people alike, to the glory of God.

THE Question of Questions

In another column will be found the concluding portion of a remarkable paper on the native question, which was read by the Rev. H. Kuschke, of the Berlin Mission Society, at a recent meeting of the Transvaal Missionary Association. We are confident that readers have read the paper with interest equalling our own. It would be an illuminating experience if missionaries of the calibre of Mr. Kuschke were to express their opinions of anti-missionaries with something like the same vigour with which the latter comment upon work and motives of which, as a rule, they are ignorant. We suppose that the true missionary seldom discusses such points. He has not time. He thinks of his work, not his critics. Mr. Kuschke's survey is marked by the sane optimism and sympathy, never degenerating into sentimentality, which one finds as a characteristic of most missionaries. The most practical people to listen to on native questions are usually missionaries or others who work among natives in the interests of religion—the people lumped in the mind of the man in the street as “Exeter Hall.” The popular

conception of the missionary, as a man long of hair and wild of mien, with one arm round the neck of a native whom he is hailing as superior to a white man, is about as true to life as the stage Irishman with a pipe in his hat-band, or the stage Hebrew offering to sell you a watch. The stupid, often hopeless, person on native questions is the so-called "practical" man, who proves his practicalness by expecting the processes of the suns to discontinue out of regard to his interests as an employer; or when a native forges a pass sagely remarks that this proves the effect of education on the natives—somehow failing to decry education for whites because whites occasionally commit crime also. Depend upon it, if missionaries had the ordering of such matters there would not continue many hours longer a system so unnatural, and charged with such serious possibilities, as our system of male domestic service. Missionaries see too much of natives to— if we may use an expression as forceable as it is inelegant—"slop over" about them.

According to Mr. Kuschke, it was a member of his own practical race, George Schmidt, a German of the Moravian Church, who, as the first missionary in 1737, put the seed of God into South African heathen ground, at Baviaanskloof, which is now Genadendal, in Cape Colony. If this be so it constitutes far from the least part of South Africa's indebtedness to the German strain in its people. How amazingly the work of the missions has grown is shown by Mr. Kuschke's further statement that there are to-day 31 mission societies working in South Africa, 732 ordained European missionaries and 202 ordained native missionaries engaged in the work, and nearly 300,000 natives and coloured people are Church members. Mr. Kuschke might have added that many of those who glibly

decry missionaries could not live in Africa for a day but for the pioneering which missionaries have done. Among misconceptions which he tries to remove Mr. Kuschke deals with the view held by nearly all of us whites, that natives act as one, bound solely by the tie of colour. We can bring about this binding if we are sufficiently unwise. But, naturally, the natives do not combine on the basis of their colour. Caste and other differences operate among them as among whites. Thus Mr. Kuschke tells us that Bokhatla and Bafiedi, for instance, may be Christians, and may go to the same church and sit next each other for years, and yet perhaps will never shake hands with each other or have a friendly chat together. Without knowing it, and without acknowledging it, they are afraid of each other, and this because of their being suspicious one of another. In a striking passage Mr. Kuschke reminds us that to-day the natives are in a state of intellectual fermentation, caused by those three factors—the Bible, the plough, the sword; or, in other words, by the Christianising forces of the missionary, the civilising forces of the colonist, and the governing forces of the powers that be. This fermentation is due to the advent of a civilisation (or one side of a civilisation) scarcely 20 years old, as to the effect of which Mr. Kuschke mournfully and with much truth says that while “even to-day a missionary or a farmer may without any fear and with the greatest confidence possible leave his wife and family at his home in the midst of, say, Secocoeni’s tribe or the tribes in Zoutpansberg, and nobody will touch them or do any harm to them there”; yet “anywhere else, in towns or villages, and in many parts of the country there are to-day dangers and disadvantages for men, and still more for women, which were unknown in the old days. In fact, our families are

much safer in the midst of the heathen than in Johannesburg, which is said to be the heart of the new South African civilisation."

What is the remedy? We suppose that, as with most great social problems, there is no definitive remedy. But it is worth noting that the author of one of the most suggestive and candid papers on the native question which we have ever read should point to segregation as the method, in his opinion, certain of adoption in the next few generations. It is surprising how many thoughtful people begin to look in that direction. One of the latest, and far from the least influential, to give in his adherence to that policy is Mr. J. W. Shepstone, C.M.G., of Natal, who proposes that as time and opportunity offer tribes should be removed from mixed areas into native reserves, within which reserves European commissioners should be appointed to advise and assist, the sale or barter of firearms and liquor being forbidden, the labour market remaining unaffected, and missionaries and teachers being, as at present, freely encouraged to work among the people. Mr. Kuschke thinks that segregation is "a gigantic task," but he thinks also that "all the serious problems of native administration which begin to exercise the minds of many statesmen" would be solved in this way. We do not know that any section of the community has a greater moral right to spur others on to gigantic tasks than missionaries have; for who undertake enterprises more gigantic than theirs? Mr. Kuschke's paper should stimulate useful discussion of the greatest of all South African problems.